THE PACIFIC

VOL. LXV. SAN FRANCISCO AND BERKELEY, JANUARY 6, 1915. No. 1,

Pac Theo Sem
Reading Room

MEN YET TO BE.

There are large eternal fellows making music hereabout,
And large eternal men are yet to be;
And long will be the long long years before the breed runs out,
Strong as iron in the mountains, clean as saltness in the sea.

There was workmanship put in it, and the world was made to last,
And it wears as well today as hitherto;
And the large eternal fellows that it grew there in the past—
It shall match and overtop them with the new.

From the star-dust of wide spaces did the mighty worlds cohere.
And there's star-dust for a million worlds to be;
There are many things that happen in the long Platonic year;
There are new stars yet unmolded that the coming days will see.

The cosmic stuff for stars and men the years shall not debase,—
And greater stars than throng the skies shall newly loom in space,
And greater men than yet have been shall yet redeem the race,
There are large, eternal fellows yet to be.

—Sam Walter Foss.

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Pacific School of Religion Berkeley, Calif.

Pacific Lutheran Theological Seminary Berkeley, Calif.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

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THE UNEMPLOYMENT PROBLEM.

The unemployment problem is one to which this country should give most earnest consideration. A national conference on the subject was held last week in Philadelphia by the American Association on Unemployment and valuable suggestions were made. Speaking on "What Awakened Employers Are Thinking About," Mr. Robert G. Valentine, industrial counselor of Boston, said:

"That we have so long accepted the present chaotic conditions of industry as inevitable instead of intolerable and absurd is largely because we have considered them a problem of the individual plant only, and not as part of a world-wide continuing situation.

"We have mastered the art of regular production where we can get regularity of orders, but we have only peeked into the problems of selling through which we come in contact with all the great irregular forces such as styles and seasons. A few progressive employers are alive to this problem and have even discovered great economies in regularized production and sales, but most employers are still indifferent.

"The Massachusetts bureau of statistics reported at the close of September that over 18,000 members of trades unions were idle. This was 11 per cent of all the members reported. This takes no account of the unorganized, unskilled workmen. In each particular factory the men who were laid off ceased to become a direct charge upon the employer, but clearly these thousands of men and their wives and children must still be somehow fed and clothed and housed by a working population reduced in numbers.

"To overcome the social wastes resulting from this chaotic condition," the speaker continued, "involves a choice between two lines of action; society must either advance rapidly toward a socialistic control of industry or limit the injurious consequences of unrestrained individual action by a thorough going organization of social insurance.

"Society at large must see to it that flexibility in industry and the freedom of the individual which society desires to continue shall be paid for by all the beneficiaries and not by the individual person or the individual group, whether of workers, or employers, or consumers. It means the separation of the unemployable from the unemployed. It means organization of public labor exchanges, regularization of production, co-operation between industries where the ebb and flow come at different times, as well as between private activities and properly timed public works. It means the provision of unemployment insurance contributed to by the state, the employer and the worker.

"This means organization. A tough problem of administration is presented. It is intricate and vast.

"Macgregor in his 'Evolution of Industry" points out that our standards of industry are medieval as compared with our standards of law and our standards of civics."

Mr. Morris L. Cooke, Philadelphia director of public works, declared that the city should increase the amount of public employment during times of industrial depression. Mr. Cooke added that if the damage done to a city through unemployment could be accurately assessed, the total would be so startling that red-tape politics and inertia would be broken through in the effort to conquer involuntary idleness.

In a recent article in an Eastern paper Professor Franklin H. Giddings calls attention to the fact that even in the time of crises such as are upon us again this winter "we fuss and fool and fiddle and finally do nothing." And Mr. Giddings turns as he and many others have had to do of late to that land of efficiency, to Germany, for a good example. There the problem was attacked earnestly years ago and so solved that no such spectacles have been seen there as have each winter for many years sent a shiver of horror through all sensitive souls here in our own country.

In an editorial one day last week the Springfield Republican remarked:

"Up to the states is the chief work of preventing unemployment, or of dealing with the emergency problem created by unemployment when it comes. In none of the states has the subject got far beyond the old-fashioned methods of relief by municipalities and private charity organizations, although here and there states have in operation free public employment bureaus whose value is generally recognized. The country will worry through the present winter pretty much on the old basis. How inadequate it is, how ineffective, how much it breeds pauperism and crime for the future to deal with, everyone familiar with the conditions well knows."

California has been stamped for some time as one of the most progressive of states. We suggest that our legislature lead off this year in some legislation calcluated to prevent the awful misery consequent on unemployment as sure to be in our present industrial and political system as season is to succeed season.

If our legislators were to put through a good measure of this kind—an easily workable social insurance measure, they could well let four-fifths of all the other proposed legislation tarry indefinitely.

The people are not ready for socialism. For something of this kind we believe they are ready.

AN INFLUENTIAL DAILY PAPER ON OUR ORIENTAL RELATIONS.

In an editorial with the caption, "Our Oriental Relations," the Springfield Republican, one of the most influential papers of this country, comments on the recent appeal to Congress and the people of the United States, by a commission appointed by the Federal Council of Churches, for an adequate Oriental policy. That appeal signed by

such men as Hamilton Holt, Charles R. Brown, John R. Mott and Jeremiah W. Jenks, was printed in The Pacific last week.

The Springfield Republican says:

"The work undertaken by the federal council of churches of Christ in America in furtherance of an oriental policy consistent with international good will is more important at this time than is generally appreciated. The special commission appointed by the council to study the question had members thoroughly familiar with actual conditions in the Orient, in the Hawaiian islands and in the states of our Pacific coast, and the resolution adopted by it for presentation to Congress embodies unquestionably the opinion and feeling of the large majority of the American people.

"The chief merit of the resolution is the suggestion it contains that the entire immigration problem be taken up at an early date, providing for comprehensive legislation covering all phases of the question (such as the limitation of immigration and the registration, distribution, employment, education and naturalization of immigrants) in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote intelligent and enduring friendliness among the people of all nations.

"The entire oriental question, as it affects the American people, is embraced in that short statement.

"No lack of sympathy with the just claims of our Pacific coast fellow-citizens can be discerned in the resolution. It is so phrased, apparently, as to recognize the necessity for restrictions on oriental immigration; it accepts, too, as essential to a permanent settlement the safeguarding of the economic interests of American labor. Even the inclusion of the subject of naturalization for those orientals who find permanent homes in this country reveals the statesmanlike breadth and the calm insight of the framers of this appeal to Congress.

"Congress could make a statesmanlike answer. Our present oriental policy rests on an extraordinary hodge-podge of treaties, broken and unbroken, harsh exclusion laws and politely unofficial immigration agreements, old naturalization statutes a century behind the times, state laws which swear at the nation's treaties if they do not violate them outright, and a territorial expansion in the far East which nine out of ten Americans now regard as a blunder. It is the most curious jumble of Oriental odds and occidental ends, yet it forms a concrete of legislation and diplomacy upon which alone rests this country's relations with the Orient today.

"Congress might well create a special commission to study the subject in the line indicated by the federal council of the churches of Christ; the conclusions of such a body might form a public sentiment better enlightened than any that exists today and might promote in this way a satisfactory solution of present difficulties."

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—Bishop Hall.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

NON-PROFESSIONALS TELL A PREACHER AT HIS REQUEST HOW TO RUN A CITY CHURCH.

The Rev. Albert W. Palmer, of Plymouth Church, Oakland, having told in recent Sunday evening addresses what he would do if he were in certain occupations, requested by letter several persons to give suggestions as to the running of a city church. Twenty-five letters were sent out, and up to Saturday night sixteen replies had been received. Sunday evening Mr. Palmer read these replies—the names of the writers not being disclosed—and commented thereon. He remarked in the beginning that all were good-natured, constructive, and written with an evident desire to meet requirements.

The letters came from editors, lawyers, saloon-keepers, policemen, theater managers, civic leaders and others. They were asked to tell what they would do if they were in charge of a city church.

An editor wrote: "I should probably recognize, whether working as pastor or editor, that I was enslaved by capital, and while a rebellious slave that I was still a slave. I might possibly take more chances with radical thought than you do; but if I did, I should do so only because I thought I could get by with it. If I were convinced beforehand that my congregation would not receive it, and would retaliate by removing me from my position, I should not do it. In other words, I would not be brave enough to give up my living and all that that implies in the way of comfort and ease, for the cause that I believed in. I would not do it as pastor any more than I would do it as editor."

Among Mr. Palmer's comments on this frank disclosure of the guiding principle in the life of an editor of a leading daily paper was this: "Let no man enter the ministry unless he is willing to give up everything else for freedom." Speaking out of his own experience he remarked that there had never been any attempt to intimidate him; that he always had and always would declare what he believed.

Another editor, whose letter had a tone quite different from that of any of the daily papers hereabout, wrote that if he were conducting a church he would take for guidance the words of Paul to the Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified."

It would be safe to offer a thousand dollar prize to the reader of The Pacific who from his perusal of our daily papers could name the writer of that letter. We wondered as we heard it read why some of its loftiness did not show itself on the pages of some one of the daily papers hereabout.

This editor said that when of old people went to church they went with the expectation of hearing "a sermon on their duty toward God and their fellowmen." But that in these modern days the pastors too often deliver discourses on geology, or the theories of Darwin, etc.

Mr. Palmer showed in his comment that it was quite possible to give a thoroughly spiritual message on geology, Evolutions, and kindred topics.

In the reply of a saloon-keeper was this: "If I were a preacher I would remember at all times that the best way to lessen the effects of evil is to build up and strengthen the influence of good. In other words, I would strive to build up and not to tear down. Instead of fighting evil I would work for the spread of that which is right and good, believing firmly that good overcomes evil. . . . I

would study human nature, acquaint myself with my fellowmen, and instead of condemning them for the things they do, I would strive to grasp their viewpoint and to understand their motives. . . . I would remember that my people come to me to hear the word of God that it may help them fight their daily battles and live their lives with an eye to their eternal welfare. Therefore I would preach the true gospel of Christ, with occasionally a sermon bearing on the vital topics of the day. And I would remember that when my people leave the church to go about their daily tasks it is not for me to say how they shall choose their amusements nor what they shall eat or drink."

A liquor dealer who stated in his letter that he had listened to Mr. Palmer with great interest when he told what he would do if he were a saloon-keeper, presented some criticism of the preachers and church people in the campaign in Oakland last February against the saloon. Had he been one of them he said he would have learned that the closing up of a certain number of saloons which had been acquired legitimately and honestly by men of good character, some of them having families to support, would be the same as unjust confiscation of any other property." This man pointed out that as a pastor he would have learned that "the saloon men have as much brotherly feeling for their fellow man as men in other lines; and that the only reason the liquor interests made so terrific a fight to retain all the saloon licenses was because they considered that their fellow men would be wronged if the saloons were closed up without any compensation."

In stating what he would realize if he were a pastor this saloon man gave a hint which may be of value, to the effect that liquor dealers, while believing that there were too many saloons in Oakland, would not take the initiative to lessen them lest they be thought to be selfishly inspired, wanting to monopolize the business. But he expressed confidence that a just plan started to this end would meet with wide approval among liquor men. He thought the city might make recompense, or the license tax doubled on the saloons remaining and a compensation fund be had this way.

A policeman expressed the opinion that the churches generally "seemed to be occupied in trying to save the saved, neglecting those who are outside its confines." His view was that in the services "not many sinners were present and they would have very little welcome if they did come." The policeman ended with: "If I were running a city church I would not insist that the world be as good as I would have it be, but I would take it as it is and make the best of it. I would try to remember that men and women of the present day are influenced by the generations that have long since stood before the judgment seat of God, and that no matter how much they try to live up to the standards that are high and noble the influences of heredity, environment, and disease, make us fall far short of that condition of life that is ideal."

This policeman's letter had this paragraph: "The church for the greater part is antagonizing the very people Christ called on them to serve. They damn the saloonkeeper; . . . they gather their skirts around them for fear of contamination from the street-walker and the prostitute; they set themselves on a platform and say I am holier than thou, and let the world rush on when it could be saved by, "Judge not lest ye be judged," or "Thou shalt love thy neighbor as thyself."

"A splendid letter," said the Plymouth pastor. But how get hold of the prostitute, the saloon keeper, the man about town!" That is the problem! How! Perhaps the policeman who often fails to get hold of the thief at his depredations will be able yet to show how it can be done. But the letter read last Sunday night didn't show it. That is what the Church is here for—what thousands of earnest men and women in it are trying to do.

The manager of a theater wrote that if he were a minister he would start right out with the determination of filling his church, using of course what he believed to be consistent and legitimate methods—"making the services as interesting and attractive as possible without detriment to the spiritual teachings they are intended to convey." And he concluded by saying that from what he had heard and read of the work of Plymouth: "I believe if I had your job I would try to hold it down in about the same way you are."

Another theater manager thought that he could not in any short time stumble onto any worth-while suggestions. He stated that he had never seen Mr. Palmer, had never been in his church, but from what he read he judged his methods to be excellent "and calculated to conserve a normal and very-much-to-be-desired interest in the good things of life." This man concluded with this suggestive paragraph: "Perhaps if you had not said 'city church' in your letter I would have told you that I have memories of a country church that I attended when I was a boy which now seems to me very much like an ideal church. Probably it was not. No doubt it was chilly in winter and excessively warm in summer; and doubtless I was often bored by the length of the sermon and details. But through the haze of the years, the quiet country church with its simple service, its simple people, its simple songs—the sincerity of it, now seems to me like something that could rightly be called ideal of its kind. I know that the lives of the people were bound up in it, and that they lived and died with a feeling that its atmosphere was the one important bit of their cosmos. Perhaps the same thing exists today, but it has been a long time since I have seen anything like it. I do not suppose such an old-fashioned church or minister or church people would be considered at all ideal in a city or that they would meet any of the requirements or solve any of the problems where city work is concerned."

A city official settled down at once on, "Fewer meetings," "fewer organizations." Nothing but a church, he thought, could live in such multiplicity. And he would "abolish the collection box and run the church on the payment of dues principle."

An attorney started his reply with the words: "If I were compelled to run a church I would feel that I had the task of my life on my hands. . . . It is a task which requires all the ingenuity of man." Appreciation was expressed of Mr. Palmer's large outlook on the affairs of city, state, and nation.

Another attorney noted that Plymouth Church was "doing well a number of things that the community needs done —most of them outside of the old-time conception of church functions."

A man of large business interests, a capitalist, wrote that he would try to awaken in his congregation a strong sense of civic duty, to bring them to realize that the problems of a great city can be solved only by community effort. In his preaching, he wouldn't have much to say about the

wrath of God—being careful "to lead my congregation slowly, step by step, and not attempt to get them over all the high hurdles in a year."

"I should not be strong on foreign missions. We have more than enough to do at home, and I would not be quite sure that my religion,in contradistinction to some others, was the only sure way of reaching Paradise."

Mr. Palmer's comment was in substance that one of the great needs today was a world consciousness, and that whatever of this there was now had been developed through foreign missions; that some of the good works in which the writer of the letter was interested in at home were greatly needed in other lands and were well worth exportation.

Among the letters was one which read: "I think I should always keep in view the beloved Dr. McLean, the citizen-priest of Oakland—as distinguished in the former as in the latter capacity.

"I believe the ideal of citizenship in this community is higher because of his insistent teaching with respect to public service and enlightened public conscience; that because of his slow, wise, and disinterested judgment, people turned for leadership to his pulpit rather than to the irresponsible public press. It seems to me that his wide vision of the collective good, and his failure to denounce, while pointing to the better way, rendered more available his great power of ministering. . . . And will you let me say I am glad your way seems to be akin to his?"

PACIFIC COAST NOTES.

"Men are shaped by that to which they pay attention," said the Rev. A. B. Patten of Sacramento, in a recent sermon. "They are saved or lost by their personal admiration. Jesus saves men only as they admire and adore him; and not as they analyze him. We have had too much theology and too little Christ, too much theology and too little religion."

The Rev. M. G. Papazian, pastor of the Armenian Congregational Church of Fresno said in a Christmas sermon. "If one of the sages of the pre-christian age should miraculously walk into a modern city he would be bewildered above all else by the character of our philanthropic institutions—the hospital, the orphanage, the various asylums for the defective, agencies aiming at the improvement of the condition of the poor. These and similar institutions have no parallel in ancient history. They are the direct product of the indwelling spirit of him who long ago walked up and down Galilee doing good. And so contagious is the character of Jesus that many who deny his divine claims earnestly desire to follow him in the details of his human career."

In order that the people of the Pacific Coast may know what the Federal Council of Churches, representative of thirty Protestant denominations in the United States, is doing in the interests of world-wide brotherhood we print elsewhere in The Pacific this week the "Greeting to the Churches of Japan," which the Council sends at the time when its two delegates start for that country on a trip which it is hoped will greatly strengthen the bonds of good-will and friendship between the two nations. Professor Shailer Mathews of the University of Chicago, and president of the Federal Council of Churches, and the Rev. Dr. Sidney L. Gulick, whose many years as an educator in Japan have greatly endeared him to the Japanese, take departure from San Francisco on Saturday on what we believe to be one of the most important missions of the opening years of the 20th century.

The reindeer industry established in Alaska about twenty years ago has civilized the Eskimo population, and has made them a thrifty people, the Federal Bureau of Education says in a late report. The Bureau's educational system in Alaska is linked closely with the industry, and in the northern and western parts of the territory School Superintendents have charge of the reindeer service. Importation of reindeer from Siberia two decades ago was begun with the aim of furnishing a food supply and clothing to Eskimos in the vicinity of Bering Strait. Now there are 47,266 reindeer, 30,532 of them being owned by natives. This industry has given to the Eskimos, not only food and clothing, but a means of transportation superior to dog teams. Instead of being nomadic hunters eking out a precarious existence on the vast untimbered lands of the Arctic coast region, "the Eskimos," according to the Bureau, "now have assured support and opportunity to acquire wealth by the sale of meat and skins to the white men."

Indians of the Pacific Northwest want two buckets of gold which the United States government promised them sixty years ago. A Tacoma press dispatch reads: "Three Indians recently came to Tacoma to make affidavits regarding land claims to be presented to the Government, which now has an Indian Commissioner investigating the claims. One was Charley Satiacum, who is more than 92 years old, and perhaps the oldest living Indian of the Northwest. He and Chief William Rogers, and James Moses claim to be the only living members of the original Duwamish tribe. Chief Rogers lives at Suquamish, Kitsap county. Satiacum lives on a forty acre allotment in the Puyallup Reservation. Moses lives in Renton. Satiacum, still vigorous for an old man, was a guard for Gov. Stevens in 1853-55, when Stevens was visiting the Indian tribes relative to making a treaty. The Indians seek from the Government two buckets of gold and a reservation of their own land allotment, which was promised them by the treaty of 1855. Their tribe once owned and occupied all the lands where Seattle stands, extending along the beach from the point north of Ballard south to Point Pully, and extending back beyond the present city of Renton, including Lake Washington and contiguous territory."

The substance of Dr. Aked's recent address on American-Japanese Relations was cabled to the Foreign Department by Consul General Numano of San Francisco who listened to it in Temple Emanu-El and a return cablegram to Mr. Kawakami, the manager of the Pacific Press, states that the press of Japan considers it especially noteworthy and significant that a preacher of such wide influence as Dr. Aked has come out so pronouncedly "for justice and fair play." A leading paper in Tokio is quoted as follows: "We are pained to say that the factors which are liable to cause discord and misunderstanding between the United States and Japan are found on the other side of the Pacific, and especially in the anti-Japanese agitation in California, rather than in our country. Of all foreign nations we entertain the warmest feeling towards America. Even the children love and respect America. It is gratifying that this true sentiment on our part is gradually known

and appreciated by leading men of America. It is much to be hoped that the example set by such an influential pastor and publicist as Dr. Aked will be followed by many another, and that they will endeavor to recitfy prevalent misconceptions with regard to America's relations with our country. In view of current rumor that more anti-Japanese bills will be introduced at the forthcoming session of the Sacramento Legislature, Dr. Aked's public utterances are most timely and significant" Dr. Aked's address in pamphlet form will be for sale next Sunday at the church services.

NOTES ON THE WAR AND ITS OUTGROWTHS.

In proportion to population Ireland has twenty-eight percent more men enlisted in the British army than England has.

Germany now has 4,500,000 men under arms; and is able to send 6,000,00 more into the field without calling out those under eighteen or over forty-five.

Four hundred thousand young men of the ages of nineteen and twenty went into military training early in December in camps and barracks in France. They had had home mlitary training previously, and will be ready to go to the front in the early spring.

Up to the middle of December, the total number of Germans killed in action in the war in Europe was estimated at 157,500. A dispatch from the Hague on the 19th stated that this included 7,500 officers. About the same time a London statement was to the effect that 1,058 British officers had been killed.

The war in Europe and the added business depression therefrom is found to be seriously effecting church incomes in some parts of the country. This is noticeable especially in the social and charitable work of the churches. St. Bartholemew's, one of the wealthiest organizations in New York City, has been compelled to make considerable curtailment.

In a recent address in Chicago, Dr. John Mez of the University of Munich, said: "War is the necessary outcome of the present condition of society, which is international anarchy. In the last three thousand years there have only been fifty years without war and there have been eight thousand peace treaties." Among the steps necessary to make peace something more than armed neutrality, Professor Mez said, was a concert of the Powers to police the world, and "an end of secret treaties and indemnities."

The London correspondent of the New York Post writes that the national unity which is so great an assest to England in the present war would be shattered in a moment if any Government adopted a conscriptionist policy. The mere mention of such a thing is arousing passionate protests. "I would stand myself," writes Benjamin Kidd in the Daily Chronicle, "with back against the wall and be shot in defence of the case against conscription: and there must be tens of thousands of Englishmen like me." The London correspondent says that "it is true that there have been periodical scarces about lack of volunteers" and adds: "The very people who most vociferously assert that the whole nation is united in its ardor to make any sacrifices to carry on the war will declare in the same breath that there has been an inadequate response to the appeal for recruits. The explanation of this inconsistency is that many ultra-patriots are also fanatical conscriptionists, and are eager to clutch at any kind of argument that is likely to make their nostrum acceptable."

The great Dutch feast of St. Nicolaas was celebrated with difficulty last year in Holland. The war had cut off the supplies of almonds, for centuries a constituent of the famous figures, or "speculaas," baked out of St. Nicolaas cake, as well as of the seasonable confection known as "banket." At the last moment, however, a single shipload of almonds arrived from Spain, and partly saved the situation. There still remained the shortages of white flour due to Government restrictions, and of cooks owing to the mobilization of the troops. But the Government removed its embargo for the festival, and the bakers called up to arms were granted a week's leave at their ovens, and so the feast of St. Nocolaas held its traditional way.

The American International College, at Springfield, Massachusetts, is feeling the financial strees and is considerably concerned over its inability to go forward in the good work it has been doing. The Boston Transcript says: "They have this year about 130 pupils, representing seventeen different nationalities. The depression of the time is bearing hard upon them. It is inevitable that they will open their doors next term with impaired efficiency unless philanthropic friends remember them in their holiday gifts. They say it is hard to lose the ground they have fought so hard to gain. For many of these young men and women, who belong to the class of new Americans, this college offers them precisely what they need, and they cannot get this training elsewhere. Without endowment, the International feels the stringency of the year more than many other institutions, and for practical training of foreigners toward Christian citizenship it is without a peer in New England."

A Swiss hotel man who arrived in New York about the middle of December reported Switzerland as being worse off than any of the countries at war. He remarked to a reporter: "There were but seventeen people at the Hotel National in Lucerne when I left. She has no imports and no exports except that she gets food from Germany. Her army of 250,000 men is mobilized at a cost fo $200,000 a day. One of the greatest worries of the Swiss people now is what to do with their cheese. Ordinarily most of it is exported, but the countries at war do not want cheese. She tried feeding it to her soldiers, cheese that would cost 50 cents a pound in New York, but they soon got enough of it and refused to eat more of it. When I was there 55,000 pounds of cheese a day was being doled out to the army. The people do not want Swiss goods now, even if she could continue to manufacture. Watches cannot be sold. Milk is a drug on the market because the condensed milk industry is at a standstill. Sugar to condense the milk cannot be had, nor are there tins to put it in."

Just before Christmas a Paris correspondent of a New York paper wrote that Paris would have a unique Christmas, saying: "In Paris no one thinks of himself or is interested in anything happening in Paris. All eyes and hearts are turned to the battle line, and to the men

standing in its trenches or lying quietly in its fields. With the exception of the children's Christmas gifts, everything to be given, all the loving preparations and sacrifices, are for the soldiers, at the front and in the hospitals, for the Belgian and French refugees whom Paris, like England, has received with open, loving arms, or for women and children left behind whom the Government aid premits to live precariously, but too often most miserably. Seventy-five percent of Paris's gifts for the front will be woolens. And it really looks as if almost the remaining twenty-five would be tobacco in some form. Packages of cigarettes decorated with the tricolor are displayed. "Pour nos heros"; pipes with patriotic inscriptions, bags of tobacco inclosing a tiny flag or a colored picture of "Marianne." Persons who have visited the military areas report that the soldiers beg for tobacco insistently, hungrily; and from the first the most popular gifts in the hospitals have been cigarettes."

The Rev. Dr. Hillis of Plymouth Church, Brooklyn, has been severely censured by German-Americans because of a recent Sunday evening address. Dr. Hillis writes as follows in a New York daily: "It is said that I have sorely wounded my German-American friends. This statement brings me real sorrow. Herman Metz citicises my position severely. His achievements as a manufacturer, the high position given him first as Controller, and now as Congressman, lend weight to his words. But no harsh words concerning myself can blind my eyes to the splendid qualities of our Congressman, and no bitterness through letters can lessen my admiration for the German-Americans. During my college days I was under the influence of Carl Schurz. I can never celebrate sufficiently my indebtedness to that master mind, Germany's hero, Martin Luther. On a hundred platforms I have spoken for the new Germany, and told the story of her efficiency, and tried to spread out like a map the scope and richness of her scientific achievements. During twenty years of life upon the lecture platform I have formed the acquaintance of hundreds, and I believe several thousands of German-Americans living in the Eastern cities and the cities of the Middle West, like Chicago, Milwaukee, Cincinnati and St. Louis. I am deeply sensible of what is involved in the loss of the friendship of the German-American, who carries so great a weight of manhood and patriotism with civic spirit and enthusiasm for the poor. But when a little time has passed, I hope that my old friends who now claim full liberty of speech for themselves will not deny a like liberty to myself, in the hour when the chief sin of which I am accused is the sin of loyalty to my convictions, as to the importance of liberty, criticism and the perils of militancy and imperalism. But even if there were not wiser and stronger men, as English-Americans, who are far better fitted to take up your challenge, there is another reason why I cannot enter into a debate with you upon terms you propose. Men there are who desire the defeat of the German people, and the entire dismemberment of their empire—I do not belong to this number. The only destruction that I wish to see is the destruction of German militancy and imperialism, because I believe that result would promote German manhood. When slavery had fastened itself upon the vitals of this Republic, God anointeded a surgeon with the ointment of war, black and sulphurous, and that surgeon cut away the cancer that was consuming the vitals of society."

SCIENCE AND ALCOHOL.

A Reply to a Brewer.

(Many readers of The Pacific read the article by the Rev. A. W. Palmer, on The Saloon, in the San Francisco Bulletin, and the reply to the same by Mr. Shculdt, secretary of the California Brewers' Association. The article by the latter was such as to demand a reply. Inasmuch as one of sufficient length would not be admitted to the columns of The Bulletin, Mr. Palmer read to the congregation in Plymouth Church last Sunday evening such a reply as he wished to make, and it is given here in The Pacific.—Editor.)

On Tuesday, December 17th, the San Francisco Bulletin published an article by Mr. William Schuldt, Secretary of the California Brewers' Association, in which I was accused of "disseminating flub-dub and untruth" and challenging me to produce scientific authority for my sermon on "If I were a Saloonkeeper." In order that none may be misled into thinking that science is on the side of alcoholism I have prepared the following reply after careful research and consideration.

Mr. Schuldt asks, "Who is Joseph A. Crooker? What is it that constituted him an authority?" I am glad to answer: Joseph H. Crooker is a Unitarian clergyman in Massachusetts who has written a little one-dollar book called "Shall I Drink?" This book is simply a compilation of the latest and best scientific knowledge on the drink question. Mr. Crooker does not claim to be an original authority. He has simply assembled what men say who are authorities.

Now what do real scientific authorities say about the alcohol question? Mr. Schuldt quotes the Physiological Congress of 1898 as saying that "It is physiologically incorrect to designate alcohol as a poison." Over against this put what Prof. W. O. Atwater says on page 308 of Vol. II of the Report of the Committee of Fifty which Mr. Schuldt commends as an authority: "I venture to suggest that in the action of alcohol as a drug there is enough of established fact to condemn not only its excessive use, but also its general use by people in health without having recourse to theories regarding its nutritive value which cannot stand searching criticism. The effect of food is nutritive while the most important action of alcohol is pharmacodynamic. This distinction between alcohol as food and as drug is fundamental." Again in this same report of the Committee of Fifty Vol. I page 83, Prof. August Forel, a most distinguished Swiss scientist, says: "Alcohol is a poison and not a food." Dr. Frederick Peterson of Columbia University is a thoroughly "respectable authority" and he said before the New York State Board of Charities: "If alcohol is a food, it is a poisoned food!"

As a matter of fact the primary effect of alcohol is physiologically that of a food. Hence the statement of the Physiological Congress. But alcohol differs from food in that it has a secondary effect which is that of a poison. Prof. John J. Abel of Johns Hopkins University, in the Committee of Fifty Report, Vol. II, page 165, says: "Alcohol from the very first has a depressant action for higher mental functions. Hence it is that in all those avocations of life where keen senses, sharp attention, the ready and immediate action of a clear judgment, or great concentra-

tion of mind are called for, alcohol of any kind is injurious when taken during the performance of the duty on hand." Another "respectable authority," Henry Smith Williams, D. D., in his little book on "Alcohol: How It Affects the Individual, the Community and the Race," says: "Is alcohol a poison to the animal organism?—a poison being, in the ordinary acceptance of the word, an agent that may injuriously affect the tissues of the body and tend to shorten life? Students of pathology answer this question with no uncertain voice. The matter is presented in a nutshell by the professor of pathology at Johns Hopkins University, Dr. Wm. H. Welch, when he says: 'Alcohol in sufficient quantities is a poison to all living organisms, both animal and vegetable.'"

As the last word let us hear the verdict of the specialists of the United States on diseases of mind and of nerves, the National Convention of Alienists and Neurologists which on July 14th, 1914, adopted **unanimously** the following: "Whereas, in the opinion of the meeting of alienists and neurologists of the United States in convention assembled it has been definitely established that alcohol when taken into the system acts as a definite poison to the brain and other tissues and that the effects of the poison are directly or indirectly responsible for a large proportion of the insane, epileptic, feeble-minded and other forms of mental, moral and physical degeneracy:

"Resolved that we unqualifiedly condemn the use of alcoholic beverages and recommend that the various state legislatures take steps to eliminate such use" (Chicago Herald, July 15, 1914).

After reading this up-to-date pronouncement it seems as if it were a long long way to the Physiological Congress away back in 1898! So far have we come in sixteen years!

Possibly this progress of science is partly the explanation of the wave of prohibition "fanaticism" which Mr. Schuldt dismisses so light-heartedly. I can quote a ringing address by Dr. Keister before the Medical Society of Virginia in 1912—and in 1914 Virginia goes dry! The Medical Association of West Virginia adopted strong resolutions against Alcohol in 1908 and 1912—and West Virginia went dry! The Medical Society of North Carolina resolves "to discourage the use of alcohol in every form as a beverage" —and North Carolina goes dry!

There is not space to deal with Mr. Schuldt's appeal to the Galton Laboratory of Eugenics report that "The health of children of alcoholic parents appears on the whole slightly better than that of other parents." It must simply be said in passing that the whole experiment has been discredited by men like Sir Victor Horsley, M. D., and Dr. C. W. Saleeby and the British Medical Journal finally withdrew even the qualified endorsement it had at first given.

Mr. Schuldt's attempt to dodge the force of what I said about the Southern Pacific Company's Clubhouses is positively pathetic. He admits it is desirable to apply prohibition to railway engineers. But how about the man who killed himself and an innocent young girl the other day by attempting to run an automobile while drunk? And how about the other man who shot his wife and child while under the influence of liquor? If we need sober engineers, do we not equally need sobriety in every one who drives an automobile or lives in a country where firearms are cheap and accessible to all? Is there any reason why in modern society anyone should drink that which produces temporary insanity?

Now as to the life insurance companies. Mr. Schuldt quotes some figures which he attributes to the British Medical Association (but without a definite reference) to the effect that an investigation of 4000 cases showed the average life of the abstainers to be 51.22 years while that of the moderate drinkers was 62.13 years. All I need to say in reply is that he cannot convince the actuaries of the great life insurance companies to issue insurance on the basis of the figures he quotes, because the life insurance companies, dealing with vastly more than 4000 cases, know as a cold business proposition that the moderate drinker is a poorer risk than an abstainer. (Heavy drinkers are not knowingly insured at all.)

Here is the latest pronouncement from the Life Insurance World: At the annual meeting of the Association of Life Insurance Presidents held in New York City, December 10th, 1914, the Spectator of December 17th reports—"Results of an investigation in which an entirely new set of statistics was gathered were given by Arthur Hunter, chairman of the Medico-Actuarial Mortality Investigation. Mr. Hunter is also actuary of the New York Life. He said there was no doubt that his investigation into 2,000,000 insured lives proved that knowledge had been obtained which could be applied by individuals toward lengthening their own lives. If the Government of Russia carries out its intention to abolish permanently all forms of alcoholic beverages, the saving in human lives will be tremendous. The loss of 500,000 men in the present war could be made good in less than a decade through complete abstinence by all the inhabitants of that empire!" All interested further in the insurance attitude should write to Walter F. Vail, Claus Spreckels Bldg., for his two leaflets on "The Effect of Alcohol on the Death Rate" and "Saloon Keeping Too Dangerous to be Desirable."

Mr. Schuldt makes the point that where liquor is removed the more vicious drug and sex perversions come in to take its place. The answer to this is quite simple: The drug and sex perversions are not lacking even where alcohol flows most freely. Here in San Francisco they are a consuming scourge today and there is no lack of liquor! But when the liquor is removed from a community these other evils simply stand out in higher relief while the poor wretches who have already been undone and filled with abnormal craving by the alcohol habit turn to drugs as a substitute. Nevertheless no one has the hardihood to suggest opening opium saloons or cocaine cafes. We all recognize that these evils must be fought and suppressed vigorously.

In closing I want to make it very clear that I have no rose-colored conception of prohibition alone as a cure for alcoholism. What the Committee of Fifty says about "the tavern instinct of our Saxon forefathers" is most certainly to be reckoned with. The saloon attains its popularity not merely because it dispenses a deceiving and intoxicating drug but because it also satisfies certain social instincts of men. The saloon i sperforming social service, but the tragedy is that it is social service poisoned with alcohol. We shall never meet the problem of the saloon by abolishing it unless at the same time we develop other institutions to minister to the gregarious instincts, the love of free demo-

cratic joyous association for which men have so far had to turn to the saloon in too large a measure.

Now it is not true that we who have seen the tragedy of alcohol have not reckoned with this side of the problem, though I am free to say that it has not been taken up with anything like proper earnestness as yet. Nevertheless some things have been done. The Club houses built by the Southern Pacific to keep its employees out of saloons must not be forgotten. The Y. M. C. A. with its gym and swimming pool, its club rooms and dormitories has been an efficient saloon substitute, though limited in its appeal to a certain economic class. The democratic five-cent motion picture show has been one of the saloon's most efficient competitors. My own church provides through Plymouth Center a club house for all this community which, with its gym, shower baths, billiard tables and reading room, is an efficient saloon substitute. As a member of Oakland's Play-PACIFIC TEN ... ... cmfwyp shrdlu ... BERRY ground Board, I also see great hope in the nation-wide development of municipal recreation centers for adults open evenings and supplementing the day-time Children's Playgrounds.

Therefore, if I were an honest, well-meaning saloonkeeper, I would, in view of the undoubted evil effects of alcohol, physical, mental and social, get out of the business with all speed and devote any qualifications of genial good fellowship and discerning understanding of humanity which I might possess to the development of some saloon substitute where I could serve men's social needs without spreading the poison of alcohol. I say this in no sarcastic vein. I have friends in the liquor business. This is a serious and earnest appeal to the many honest and sincere men in this unfortunate trade.

ALBERT W. PALMER.

TO THE CHURCHES OF CHRIST IN JAPAN.

The Federal Council of the Churches of Christ in America, on behalf of its thirty constituent denominations, has delegated two of our most honored and beloved representatives, to convey to you the assurance of our love unfeigned and of our prayers in your behalf.

Professor Shailer Mathews, Doctor of Divinity, is the Dean of the Divinity School of the University of Chicago, an author widely known among us, and for this quadrennium, President of the Federal Council.

The Rev. Sidney L. Gulick, Doctor of Divinity, needs no introduction to you, for he has been a missionary in Japan for many years. Since his return to America upon his furlough, he has been invited to our most prominent pulpits, has secured a hearing for the cause of Japan by the foremost men of our nation, and returns to you not only as your brother, but entrusted with the duty of representing, with Dr. Mathews, this Federal Council. We are thus sending to you those who are well qualified to speak for us.

We beg to assure you, dear brethren, of the interest with which we have noted the recent history of Japan, that ancient and venerable nation with its notable achievement in the arts and sciences. With eager hand you have grasped what other peoples could offer for the enrichment of your life, and in turn you have contributed to the life of the world the inspiration of your fine enthusiasm. You have felt the stimulation of ethical ideals, the transcendant significance of moral values. In the industrial, intellectual and moral fields of your activity, America has noted your unwearied progress.

But our deepest interest and sympathy have been evoked by the numbers of those who have been reaching out eager hands to God. Beyond all else the spectacle of so many in Japan, seeking after a deeper and stronger spiritual life, has moved and still moves our hearts. It is with such sympathy toward you, beloved brethren, that we send our messengers to you.

We believe that the religion of Jesus makes its largest possible contribution to the peace and uplift of the world, not when it undertakes by ecclesiastical utterances and activities to solve the complex intellectual and practical problems of civilization, but rather when it leads men to the inner life of spiritual self-mastery and self-devotion, helps them to learn the privilege and joy of absolute trust in Christ our Lord, and enables them to appreciate the obligation of such loyal devotion to Him as finds expression in holy and unselfish service of humanity.

We are sending these, our brethren, to tell you as no written word of ours can tell, the sincerity of our affection, the eargerness of our desire, and the steady persuasion of our hope that we all, of the East and of the West, shall be one in Jesus Christ.

We pray that in your land and in ours, faith shall have its satisfying vision of our Lord, that love shall be sanctified by His fellowship, and that our common life shall be broadened in its sympathies and beautified with His likeness.

May the God of love unite our hearts in the bonds of holy sympathy, and bring us all into the joy of fellowship one with another through that diviner fellowship which is with the Father and with His Son our Saviour.

May peace and prosperity abide in all the homes of Japan. May your schools be centers of intellectual light and your churches centers of moral life and spiritual power. May believers be multiplied and all your land be blest by Him who is the Light of the World, the Redeemer of men.

Now unto Him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power both now and ever, Amen.

Your brethren in Christ, The Federal Council of the Churches of Christ in America,

CHARLES S. MACFARLAND,
Secretary.

NOTE.

The Federal Council of the Churches of Christ in America is composed of officially elected representatives of thirty Protestant denominations, which have a total of 138,155 local churches and 16,936,233 communicants, representing thus, in their families, more than forty million of the population of the United States. The Council speaks for practically all the Protestant Evangelical Churches.

I have lived to thank God that all my prayers have not been answered—Jean Ingelow.

Strange as it may seem, high living has put many a man on his uppers.

THE INSPIRATION OF A GREAT ACHIEVEMENT.

Sermon by Rev. D. F. Fox of Pasadena at the Dedication of The Congregational Church at Long Beach.

"When your children shall ask their fathers in time to come saying, what mean these stones, then shall ye let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you until ye were passed over, that all the people of the earth might know the hand of the Lord that it is mighty, that ye might fear the Lord your God for ever."—Joshua 4:21-24.

We are never moved by a thing until we see it. Men who span the seas, subdue the forests, tame lightnings, found colleges, establish churches, institute reforms and build nations are seers. The difference in the rich man and a pauper is the ability to see.

Our chief duty is to look ahead. The Golden Age is among the attainments which as yet are unreached but which are within the sight of faith. Yet we have a duty which we owe to the past. We need to search the past to appreciate it, to exalt its virtues, praise its conquests, garner its fruitage, incorporate its wealth of thought and experience and transmit its good to posterity. It is a shallow hope for the future which is based only on a contempt for the past. A right appreciation of the past is a moral uplift. It is a necessary equipment for the tasks of the present and the best possible preparation for pushing into the future.

Our text is a part of a chapter in Israel's history. They had just crossed the Jordan. The forty years of wandering had ended. Something fitting to commemorate so great an achievement was needed, and served a three fold purpose, as we shall see.

First it commemorated the power and the goodness of God. "For the Lord your God dried up the waters of the Jordan from before you." If you read their history, if you turn its pages, you will see the face of Pharaoh, the wave of death over Egypt, the pillar of fire by night, and of cloud by day, you will hear the song of Miriam, behold the building of the tabernacle, will see the giving of the law, and finally the birth of a nation. It was so inspiring because they saw the hand of God in it. Without God all this could not have been. Without Him there would have been no continuity. He alone gave meaning and purpose to it. They saw in it the God who was and is and shall be. He was a part of their own history. Here were evidences of his power. All this and more the monument commemorated.

The records of the past are full of inspiration for us also if we see this. If we do not see this, how poor, trivial, meaningless and unimportant all history is. Without it the world is a trackless waste of waters and human life a hulk that welters hopelessly hither and thither beneath the pitiless stars. Carlyle denounced the skeptic which sees no purpose of God in history, no working out of Justice and Righteousness. "Why," he asks, "should the blessed silence be broken into noises to communicate only the likes of this? If the past has no God, no reason in it, nothing but devil's unreason, let the past be eternally forgotten. Mention it no more! We whose ancestors were all hanged, why should we talk of ropes?"

Neverthless a feeling comes over us sometimes like a bad dream that God cannot really care or he would not allow things to happen that do happen. The great European war for example. We witness this unspeakable disaster with mingled awe and anger. But there was a time when the captives of war were put to death: Men, women and children. It was a step in advance when they were kept alive even as slaves. After a long time slavery was abolished, and when we shall have put one half of the thought, time and money into ushering in the reign of the Prince of Peace that we have put into manufacturing big guns, submarines, torpedoes, air ships, cannon and muskets, we will abolish war. The time must come when men will not think of nations as enemies and rivals but will recognize a common world life, with common interests and sympathies and then they will erect monuments to those who save life, not to men who destroy it.

> When peace shall over all the earth
> Her final splendor fling,
> And the whole world send back the song
> Which now the Angels sing.

This is not mere sentimentality. It does not mean peace wishing, hoping, longing. Peace is an achievement, based on right relations. It must be promoted, worked for, sacrificed for, and I think you will understand me when I say it must be fought for. Just as it is possible to create hate, enmity, discord, passion, greed, strife and war, so also it is possible to create peace, good will and brotherliness. Surely the vast interests of humanity demand the abolition of methods of settling International disputes which belong to the stone age; and in their stead the enthronement of the brotherhood of Jesus, who, born in a manger, lived a life of service; who in an age of armies refused to become a general and who, therefore, is forever enthroned in the affections of all the world as the Prince of Peace.

If the nations of the world were to prohibit the manufacture of whisky and gun-powder, one-half the misery of the world would end. I do not need them. You do not. Who does, and why, save for scientific and mechanical purposes? In the name of God and man, let us join hands and lift the dead weight of the liquor traffic from the neck of honest business! Let us link ourselves together in the task of carrying our world into the Golden age when nations shall beat their swords into plow shares and their spears into pruning hooks.

Everybody believes that slavery is wrong now. It is your pride that your father became an outcast because his home was a station in the underground railroad. Can your son say as much for you? The moral advance of the world is costly. Doubly so because of the selfishness of the human heart. For when wicked men and unjust Institutions wrong humanity it is inevitable that they should perish. Storms burst one over another. The white sea is littered with wrecks, yet whatever else the waves engulf, they never swallow the best things. Somehow, the best things do not come out on top. The destructive is also the constructive.

The terrible struggle between Oriental and Grecian civilization ended only when Marathon secured for mankind the ascendancy of a better day. When the Roman defeated the Carthaginian it was victory for mankind. When the storms of God and the ships of Elizabeth destroyed the Spanish Armada the real progress of the world was once more guaranteed. The Cromwellian Revolution witnessed the destruction of many a fine shrine; the world lost in ar-

chitecture and pageantry, but it gained immeasurably in an open Bible, civil and religious liberty. Only when Joseph welcomed his brethren to Egypt could he understand the hardships of other days. It was after Queen Esther had rescued the life of her people from the hand of an Oriental despot that she saw the clue to the maze of her earlier years. The history of the human race as we know it is—at the largest, only ten thousand years old. The greatest advances have been made in the last two hundred years. We are only just beginning. There is a fixed purpose, a comprehensive plan, an orderly advance. It is the plan, the purpose, the advance of the God who does the impossible.

Behind the dim unknown,
Standeth God Within the shadows,
Keeping watch above His own.

To this truth that ancient monument and this Church witness. Again, it was to be a part of their inheritance: "When your children shall ask their fathers in the time to come saying, "What mean these stones, then shall ye let your children know." The stones were so shaped that they could not have been thrown together as the work of nature. In a ride through the mountains into the Imperial Valley recently, we passed over a road the building of which is said to have cost $10,000 a mile. On both sides the mountains lifted themselves while to the left and far below stretched the deep ravine. The stones on every hand had taken on most fantastic shapes. Perestyles, lentils, minarets, mosques, over-hanging balconies, fields of toad stools, battle ships and stacks of trunks, as if the baggage cars of Western coming tourists had, in a head-oncollision, piled up the baggage of those who were journeying hither to spend the winter with us, But none thought of asking who put them there, or what is the meaning of it all. It was a curious Geological formation. But these stones of the monument had been hewn, they were put together. The twelve tribes were represented. All had an interest in it, and when their children asked "What does this mean?" they said. "These are not dumb stones; we built it; this is a part of our life; we put our possessions into it; this is our history. Don't you know when this was done, and have you never heard how on such and such a day this occurred?"

How modern it all is! Our history is Israel's revised and brought down to date, for we too have had our weary marches, wonderful deliverances, inheritance, appeal, story monument in recognition of the power and goodness of God. What thrilling experiences some could relate. How God manifested Himself in a very real way! How he helped in a fashion you have never forgotten! How the sense of his presence came into your life and you went in the power of that experience many days! How He comforted in sorrow, girded for work and spoke clearly and sweetly in times of uncertainty, "Lo this is the way." Go back in memory to those experiences! Stand before them! Let them kindly into meaning anew and when your children ask "What does it mean?" What is your answer? When they ask, "Why did you you build this Church, why do you want us to go to Church?" What are you saying to them? When they lovingly stroke your head and ask about the gray hairs on your temple, when they cuddle up close and say "Momsee Dear, how does it come you have such a dear funny wrinkle on your face," when they catch your sigh and ask you about uttering words to an unseen invisible Providence, when they interrogate you about the psalms and hymns and anthems of praise, then shall you let your children know! That is why the best part of this Church is a school for the instruction of youth. Here they are to be informed. We want them to know.

Thus parents and children were to be joined together, true to the past, hopeful and faithful in the future. "That ye might fear the name of the Lord, your God." With these things for their inheritance nothing was to alter their allegiance or nullify their obligation. They were to magnify God in it. This was to hold them. No hand was lightly to set it aside. No heart but was to beat more quickly in reverent recollection as they related the great work and splendid struggle of other days. From hearing about God they were to be led to Him. From historical authority they were to come into Spiritual authority. It was not enough that God was the God of their fathers, he was to be their God also. No matter what changes might occur, no matter to what part of the world they were driven, whether exiles in Babylon, bearing arms for Rome, toiling as galley slaves, from every whither they were to turn with longing eyes and loving hearts to that place whereon rested the ladder of a faith that reached up to Heaven.

The day is coming when you will go elsewhere. If not you, then your boys and girls. Soon they will step abroad into the absorbing activities of life. A thousand evil influences will assail them to tear them from the anchorage of their faith. But in that hour also memories of other days will come. Old songs will carry tuneful melodies through their minds. Prayers, lessons, pictures, will impart a benediction. Before their eyes and into their hearts will come again the significance of this day and they will touch hands with the past and that touch will make them whole.

Finally a great history and a great achievement meant a great destiny. "That all the people of the earth might know the hand of the Lord that it is mighty." No one can read this story without feeling a sense of the reality of a great destiny. Why should they leave Egypt? It was the call of God. Why should they recall the past? God was in it. Why should they erect a monument? It was according to the divine purpose. Sometimes men call it a tendency, an increasing purpose running through the ages, a power not our own making for righteousness, evolution, why not call it the Mighty Hand of God? It is resistless. Nothing can defeat it. It is glorious. No man shall deface it. It is perfect. No lack shall finally be found. How beautifully the Scriptures set this forth. Underneath are the everlasting arms. What are those everlasting arms but the mighty hand of God? No man shall pluck them out of my Father's hand. What is that hand but the mighty hand of God? The eyes of the Lord run to and fro throughout the earth to show Himself strong in behalf of those whose heart is right. What is that strength but the strength of the mighty hand of God? This was to become more and more real until at last, above all else in beauty and majesty and might, there was to be blazen before the eyes of the whole earth the amazing reality of the mighty hand of the Lord. That all people of the earth might know the hand of the Lord, that it is mighty.

Now read the text again. Read it this way. When your children shall ask their fathers in time to come saying "What mean these stones?" Then shall ye let your children

know saying, "We were led in a way no one ever thought possible to build this church, for the Lord our God opened the way before us as ye see this day, that the people who worship here may know the hand of the Lord that it is Mighty; that ye might fear the name of the Lord your God. What is the inspiration of this great achievement? It is a story in stone of God's leadership. It is a history in art of His goodness. It is a recital in color of His favor. It is a testimony in architecture before the eyes of all those who behold its beauty that the hand of the Lord is Mighty. To this end you have prayed, wrought, sacrificed, given. Because of this, we this day with you rejoice. To this end also this Church is to be dedicated, and if in olden times the monument at Gilgal bore silent testimony to the Divine goodness and was accepted of God, a thousand fold more will this Christian Church be accepted of Him, to be not only a monument, but a blessing to those who have made it possible and an inspiration to the countless thousands who, in the years to come, will gather here for worship and service.

THE INDIAN BOXES.

H. M. Bowman.

Some time ago, the Pacific kindly published a letter from me to its readers, in which, I made an appeal for my Indians in and about Fort Bidwell. The response to that appeal has been gratifying and really astonishing. I have tried to acknowledge by personal letter, every response that has been made, and I believe I have done so; I desire to publish more widely the noble way, in which the churches have come to the assistance of these needy people.

The winter has been very severe thus far. The mercury has fallen as low as thirteen below zero, and has been much of the time below zero, or very close to that point. Had it not been for the clothes and bedding sent by the churches, there would have been a great deal of suffering among these people through cold. As it is, all the Indians about here are warmly dressed, compared to what they have ever been before. If those who gave to this cause, either in the labor of getting the things together, and sending them, or in giving the things to be sent, could see what their efforts have amounted to, they would be convinced that, "It is more blessed to give than to receive." To see old women and men, many of them blind, come in through the freezing weather, without a stitch of underclothing, with very thin outer clothing, with foot-wear little better than none, without cloaks or overcoats, then to be able to supply them with warm underclothing, etc., sending them away warmly clad, is a very heart-stirring experience.

When the boxes would arrive, I would tell the Indians to come in, usually allowing ourselves half a day or a day to sort and classify, then you should have seen them. The weather was too cold for them to stand outside awaiting their turn, (having no room in our small house, we had shelved everything on a screened porch) so with good fires going, we allowed them to await their turns inside. The sitting room was full, the kitchen and dining rooms were full, while the yard was alive with them, eager to witness fitting and supplying of their earlier friends. I have observed one thing in this connection especially; there was no crowding, scrambling and clawing to be served first, or in an effort to get the best. Each awaited his turn calmly and patiently. I had given out all the bedding excepting one quilt. Two Indians asked for bedding almost in a breath. One was blind, the other could see. I said to them, "Only one quilt, two ask for quilt, who I give it to?" The one who could answered at once, "Oh, give blind man, that all right." However, I saw that the other one was supplied with a quilt all right. We see many instances of this unselfishness on the part of these Indians.

Allow me to commend the people who sent the things for their excellent judgment. When I gave these things out, I did not feel that I was degrading the Indians, by giving them things which they knew no white man or woman wear. What was sent was good, comfortable and clean.

Aside from clothing, there were a good many playthings sent for children. How these were appreciated! We kept these, as they came, until Christmas, when we added a little to them and gave the children a Christmas treat.

Much of the clothing was, not only warm, but gave the wearers quite an air of respectability. Let no one imagine that such things will be abused, or badly used. Sunday, Fourth of July, Christmas or New Years are the only fit times for the wearing of these things.

I wish to thank, in behalf of these people, all who had part in any way, in the sending of these things. May our Father reward you for your Christian kindliness.

NATIONAL CONGREGATIONAL CONFERENCE IN CHICAGO.

The Commission on Missions has invited the representatives of Congregational Missionary Organizations, National and State, to meet in a conference similar to the one held last January. The conference will be held in Chicago January 20-21. The plan of readjustment of missionary agencies formulated by the Commission will be submitted for discussion. Other important questions relating to missionary interests will be reviewed. Following conference the Commission will at once place in the hands of the denominational papers for publication its recommendations as to organization of our missionary work. Suggestions and criticisms will be invited in order that the Commission may make its report to the Council next fall on the basis of the fullest possible knowledge as to the judgment and desire of the denomination. The conference above named will immediately follow the regular mid-winter meeting of the Board of Directors and State Superintendents of the Congregational Home Missionary Society.

NOTES.

Next week The Pacific will have an article descriptive of the fine church building recently dedicated at Long Beach, and which cost $165,000. Cuts and descriptive reading matter could not be furnished in time to appear this week with the article concerning the dedicatory services.

The second number of "Current History of the European War" contains 200 pages of valuable matter. Another number will be printed on the 9th and another on the 26th of January. They are worth much more than the 25 cents an issue, which is the charge for them. The four numbers will contain, in the main, the valuable articles on the war

which have been appearing in the New York Times. The second number contains a fine picture of Keir Hardie, the eminent Socialist and member of the British Parliament.

Among the Churches.

CALIFORNIA.

Redwood City.—Sunday, January 3rd, nine were received into membership; three others were detained because of illness.

Berkeley, North.—Three persons came into fellowship last Sunday by letter. The Church exceeded its benevolence apportionment by seventy-five dollars for the year 1914.

Oakland, Fourth.—On last Sunday morning Fourth Church observed communion service at which time twelve persons united with the church, nin eon confession of faith; among the number being five young men of the church.

Claremont.—The annual banquet of the Men's Union of the Claremont Church occurred on New Year's Eve and partook of the nature of a "Fathers and Sons Night." Over two hundred men and boys sat down to dinner at the College commons. The principal address of the evening was given by the Rev. Fred Staff, who has just returned from travel through Denmark and Sweden. Mr. Staff's address teemed with incidents numerous and pathetic.—Dr. Henry Kingman is recovering from an illness which confined him to his room during the holidays.

San Rafael.—A watch-night service was held Dec. 31st, attended by about sixty. At nine a young people's prayer meeting was held, led by the president of Marin County C. E. Union, then a social hour with a Bible Guessing Contest, and an illustrated lecture on the Life of Christ. During a recess at 11:30 the ladies served coffee and doughnuts; then a praise service culminating in the Doxology at midnight. It was far from a "sleepy" service and all say that they enjoyed every moment of the entire evening.—At half past one, New Year's afternoon, eighteen of our young people with the pastor went to the County Farm, where a musical and praise service was held. Young people from Corte Madera, Sausalito and San Anselmo participated in this meeting and presents were given to all the residents.—Sunday, five were received into the Church.—Plans are being formulated for the Sunday School Summer Camp in Muir Woods. Fifty-seven Sunday School boys and girls were at the camp last year which was successfully run for three weeks, by the Rev. Chas. C. Champlin and the Rev. C. L. Duncan (of the Presbyterian Church, San Anselmo). Two hundred boys and girls are expected this year, the girls following the boys, and the question is up, whether the Camp will be thrown open to Sunday school scholars from the outside. Mr. Champlin would be glad to have suggestions or inquiries from any of the brethren. Why not a Sunday school camp for all this region? We have the open country, the easiest place to reach, yet remote from towns. Moreover we have demonstrated that a camp can be financed on about half what is usually charged. Some of last year's features were 6 to 9 gallons of fresh milk daily; hikes to Mt. Tamalpais, Willow Camp, Rock Springs, Tennessee Beach, etc.; daily setting up exercises of the U. S. army; bugle, and military discipline; resident physicians—a woman physician for Girls' Camp; pastor's wife and three deaconesses with girls. Fresh and salt water bathing—under supervision. Daily Bible study. Twenty-five boys confessed Christ on Thursday morning last year. Best of all—every last boy and girl who can is coming back this year.

DEDICATION AT LONG BEACH.

Sunday, December the 27th, proved to be a red-letter day in the history of the Congregational Church of Long Beach. The migrations of the congregation and the Sunday school from place to place and from room to room had ceased, and on this day dedication services were to be held in the new auditorium.

The occasion was a joyous one. Nature was jubilant also and bestowed a day that was so bright and beautiful as to harmonize with the manifold beauties of the building which was to be set apart to its exalted purposes.

The church was crowded to its full capacity when Pastor Henry Kendall Booth led the way to the pulpit accompanied by those who were to assist in the sacred ceremonial. The scene was an impressive one. Great floods of sunlight streamed through the stained glass windows, illuminating every portion of the room; colors of walls, pews and the carpets blended harmoniously; chaste floral decorations graced the pulpit and the choir loft; while the plain gilt of the massive pipes of the organ gave a dominant tone to the whole, supplemented by the rich harmonies, flowing from this noble instrument. The audience was eagerly, reverently expectant, for this occasion had been anticipated with keenest longings during many months, and with overflowing thankfulness they entered upon the services of the hour.

Rev. Ralph B. Larkin read the Scripture lesson; the choir rendered several anthems; the architect, Henry M. Patterson, of Los Angeles, presented the keys of the church to the pastor who in turn handed them to the chairman of the board of trustees, and Rev. Daniel F. Fox, D. D., pastor of the First Congregational Church of Pasadena, preached the dedication sermon. Taking for his text Joshua 4: 21-24, and for his subject "The Inspiration of a Great Achievement," the speaker delivered a strong, forceful message.

The sermon will be found elsewhere in The Pacific this week.

At the close of the discourse pastor and people united in the formal Service of Dedication, followed by the prayer of Dedication, offered by Dean Norton of Pomona College.

A twilight communion service at 4 o'clock, was tenderly impressive, the pastor taking as his text the words of Christ, 'Abide with us, for it is toward evening and the day is far spent.'

Thirty-four persons were received into membership, of whom 19 came by letter, 5 by reconsecration and 10 by confession, many of the latter being from the Sunday school.

It seemed eminently fitting that the exercises of the day should close by the evening dedication of the Hathaway Memorial organ. This was presented by Miss Martha Hathaway of Claremont, a memorial to her father, Rev. George W. Hathaway, long-time pastor in Maine.

A great audience filled the house; Prof. Strobridge of Los Angeles at the keyboard developed the sweetness and power of the instrument and the choir effectively presented choice selections, followed by the antiphonal service of dedication.

The Long Beach church believes (pastor and people are a unit in this belief) that the service rendered by the church in the changed conditions of modern life should not be limited to instruction and worship. They are positive in their faith that its ministries ought to be in deepest sympathy with and broadly inclusive of all that will promote the highest life of body, mind and spirit. This is their Gospel. Hence, in the planning of this new church home, the basis of a rich social life has been provided; music, art, concerts and lectures will be aids to educational advancement; close relations with civic life be strengthened; patriotic impulses quickened, and missionary zeal for the extension of the Kingdom maintained. Supremely, is this church desired to be in the use of all its appointments a place where the teachings and claims of Jesus Christ to highest loyalty, reverence and love shall be paramount.

Wth these motives governing in the planning of the church structure, it is highly appropriate that five evenings of the suceeding week should be devoted to its further dedication to specific purposes, as shown by the following:

Monday evening was given to "Dedication to Congregationalism." President Blaisdell of Pomona College gave an address on "The Contribution of Congregationalism to Education." The Rev. Herbert A. Jump of Redlands one on, "The Contribution of Congregationalism to Religion." The Rev. D. F. Fox of Pasadena one on "The Contribution of Congregationalism to Democracy."

Tuesday evening was given to "Dedication to Community Life." Mr. Livingstone, secretary of the Chamber of Commerce, spoke on "The Church as a Factor in the Growth of the Community." Mr. Steepleton secretary of the Merchants' and Manufacturer's Association, on "The Church as a Business Asset in the Community." Mr. Stephens, the superintendent of schools, on "The Church and the School." Mayor Whealton, on "The Contribution of the Church in Civic Life."

Wednesday night was devoted to "Dedication to the Kingdom." The address then were by the Rev. Miles B. Fisher, John L. Maile, and Dana W. Bartlett. Topics: "The Church and Religious Education;" "The Church and the Extension of the Kingdom;" The Relation of the Church to Social Service."

Thursday night a fellowship meeting was held, and addresses were given by the pastors of several of the Long Beach churches.

Friday night there was a patriotic program, with an address on "Church and Country," by President Scherer of Throop College of Technology at Pasadena.

MRS. O. G. MAY.

Mrs. O. G. May, wife of Rev. O. G. May, passed away at her home in Berkeley on Christmas day. Her illness covered a period of two years during which time she was confined to her home. She bore her physical ills most patiently and sweetly. Mrs. May was born in Malone, N. Y., July 14, 1839. She and her husband came to California many years ago where they served several Churches ultimately settling in Berkeley where they have lived more than twenty years. They were most active in the organization of the North Church and have been earnest, helpful and consistent members of it. Mrs. May possessed a quiet personality, rather retiring, but energetic in her domestic and Church circles. She was marked by a deep piety which was emphasized during her last illness. She leaves her husband and six children, all of whom are married and living in Berkeley. She was appreciative of her blessings in having about her her family and found much pleasure in their company and that of her grandchildren. She passed quietly Christmas day about 2 P. M. The funeral service was private, held in her home in Berkeley. As Jesus said of Mary of Bethany so may it be said of Mrs. May. "She did what she could."

For The Children.

THE KID'S NEW YEAR' RESOLVE.

At the corner of Grant and Lincoln Streets the Kid held undisputed sway. It had taken months for him to gain the distinction, but now he was recognized as the "bos of de corner." He could swagger about at his own sweet will, undisturbed by the scowls of fallen leaders, who had bent the knee to him only after hard-fought battles. The sweets of power came to him in the ready allegiance of smaller boys, who had been buffeted about by former tyrants, and accepted the Kid's uncertain rule as a matter of course.

His accession to power was not, however, a pleasure to all his subjects, and some were in covert rebellion. The apple-woman looked upon him as anything but a blessing, for he purloined her apples at will and always evaded capture. The cabman on the corner had descended from his box, whip in hand, so often in vain, that he gave up all attempts to punish him, and submitted to jibes and missiles with a stolid indifference born of necessity. The switchman would find stones wedged into the street railway switches so skillfully that delays could only be avoided by the greatest watchfulness. In fact, every one whose path of duty or pleasure led by the Kid's corner came to know and dread him. By the instinctive cunning of the street Arab he had been able to keep free from the law, and he had still to learn the comprehensive quality of the legal phrase "malicious mischief," which every evil-intentioned boy of the streets dreads.

But the Kid was not wholly bad. He dispensed a rude sort of justice, which was meant to be fair, and he would do a kind thing for a friend as quickly as many a more fortunate lad.

But he was in power, and the sovereignty of Grant and Lincoln Streets changed with amazing rapidity. He had battled for his privilege, and he intended to avail himself of them. What is more, he intended to eclipse all his predecessors by the ingenuity of his mischief. He was in a fair way to do it, but for months his arch enemy thwarted him. The burly policeman, who represented law and order on the Kid's corner, was no vassal of his. With the utmost arrogance he had ignored all former rulers, and on the few occasions when he had devoted his undivided attention to them they had suddenly and mysteriously disappeared for longer or shorter intervals. The Kid, therefore, viewed the "copper" with suspicion, and reflected at great length how he could humiliate him. It was no easy task, for O'Brien knew well the ordinary pranks of the street Arab. So the weeks grew into months, and still the feud was on, and O'Brien was still in a measure master of the situation.

One frosty autumn evening, when the city was in a turmoil of a political demonstration, the Kid planned one of his

most brilliant efforts. There was to be a large torchlight procession and Grant and Lincoln Streets were to be represented by a detachment of boys under the Kid's command. He had not applied to the regularly constituted officers for permission to parade, nor did the chief marshal know of this picturesque addition prepared to add interest to the parade. The Grant and Lincoln Cadets were to assemble privately and drop into the line whenever they could, do as much mischief as they could and make their limit of noise, and then disperse. These were the instructions.

As the great procession with blaring bands and flashing torches swung down the street the Kid held his impatient cadets under control until a break came in the glittering line, then with a wild rush they formed behind one of the detachments and with a few battered troches held aloft they stepped proudly after the music. Their glory was short-lived for their presence attracted every boy on the streets and soon such a throng gathered, following and fighting for places in their ranks, that a marshal ordered the police to disband them. It was a short, sharp, incisive battle and the cadets vanished. The Kid, who had proudly led his company, found himself quite alone and unsupported in his struggle with an officer, and when fairly subdued he was not appeased to find that the iron hand on his collar belonged to O'Brien, the "copper" from Grant Street. With a few rough words of admonition the officer dismissed him, but the indignity rankled and for days the Kid was sulky and unhappy.

During the winter months life on the corner was uneventful. The cold drove even the boys indoors and the Kid, who had no indoors to go to save a box in an alley, roamed and shivered alone. His one amusement out of business hours (for he sold papers a few huors each day) was to wage war on the copper. He was made the target for snowballs and lumps of frozen earth and tormented in every possible way. Since the failure of the Grant and Lincoln Cadets to achieve fame the Kid had felt that his position as leader was not as secure as formerly.

One wet, foggy December afternoon, just as the lights began to make the street bright, he was standing in front of a bake-shop window with a bundle of unsold papers under his arms.

Suddenly he spied a benevolent looking old geintleman waiting on the corner for a car. The Kid thought it a good chance to play one of his favorite tricks. He advanced cautiously and dropped his papers into the gutter running with water. Seated on the curb near them he gave vent to very realistic sobs and leaned over in an attitude of grief and utter discouragement. The sound of his sobbing attracted the old gentleman's attention. After a moment's hesitation he came to him and put his hand on the boy's shoulder.

"What's the trouble, my little fellow?" he asked, kindly.

The Kid pointed dramatically to the soiled and worthless papers.

"That's too bad, my boy, but don't give in. How many are there?"

"Ten Globes and four Heralds," he sobbed.

The old gentleman took out his pocketbook. "Well, here's the money. I'll buy them all."

The Kid virtuously shook his head.

"Yes, let me," his friend protested. "Here, take it, and a Happy New Year to you," he added.

There was no further hesitation; the Kid stretched out his hand for the money. As he did so the gentleman's arm was seized by a gloved, hand and a rough voice said: "Here, don't let him impose on you like that!" With a quick glance the boy saw O'Brien.

"But," protested the generous man, "the poor boy is in trouble."

But both the boy and the officer had disappeared. With a bound the Kid darted into the middle of the street. As he dodged between the passing vehicles his foot slipped on a car track and down he went in front of an approaching trolley car. The officer was but a step behind and he picked him up in time to stumble with him unhurt upon the fender of the moving car. He extricated himself from his dangerous position and carried the frightened boy to the sidewalk. Here the Kid made a dash for liberty, but the officer held him firmly. Threading his way through the crowd to a dark alley he stopped in a darkened doorway and thrust the boy into a corner.

"Now," he said, after a pause, "I've got you. I don't know what to do with you. You ought to be shut up. You've been the boss of this corner too long and you've made trouble enough. I've stood your mischief when perhaps I ought not to do. I've hushed up complaints against you. I've been your good friend. And how have you paid me back? With stones and snowballs, lies and mischief. You are a mean little cuss and you know it. With all your swagger you're a little coward in some ways. But there's good in you, too, that's the trouble. You're plucky and kind when you want to be, and meaner than dirt when you want to be.

"And after all your other pranks now you try to lie and cheat to an old gentleman like you did tonight. That's what I call mean. I saw you and when I came up I said to myself I'd put you where you'd make no more trouble." O'Brien paused and mopped his forehead. Speech-making to bad boys in a dark alley was not his forte.

"Lem me go!" whimpered the Kid, now thoroughly scared.

"Yes," said O'Brien, "I'm going to, just this once, but I'll tell you why. Not for your own sake, by a good deal. I intended to arrest you, but when I saw you fall in front of that car I thought of a little kid I've got of my own who did that once and now he's only got one leg and he'll never run again. And he's worth ten such fellows as you. Something made me jump after you to save you just because I thought of my own little fellow who never did a mean thing in his life. Now go home and think it over." With this parting advice O'Brien returned to his official duties on the corner and left the boy stunned and tearful.

Then he realized his good fortune, that he was free, and a little of his old spirit came back. He started juantily down the street. He tried to whistle, but for some reason he couldn't; he tried to swagger, but it was a dismal failure. In fact, the Kid was subdued. The more he pondered the more subdued he became.

At last he reached his home, and pulling aside the carpet which hung at the door he crawled into the straw-lined box. His chum was asleep, and the Kid pondered a long time alone in the dark.

Then he wakened his chum, a cripple he had taken pity on and allowed to share his quarters: "Say, Limpy, I'm through. Yes, I'm done. I ain't going to boss de gang any more. I got a right to do as I choose, an' I don't choose any longer. I'm through!" In answer to his chum's amazed questions he told his story; "Yes," he said, in con-

clusion, "dat copper is a white man; he's a dandy an' we never knew it. Come to think of it, I guess I'll stay boss while I can, but de gang has got to be bossed different. No more meaness for me!"

The next morning, as the bells were welcoming in the new year, the Kid pinned up in his box the following, written with infinite trouble on a scrap of soiled paper:

Jan. 1, 1897

We, de undersined, dats me an Limpy do hearbi sollemly promis an agree never to du a meen ting agen unles we kan help it.

Sined, The Kid Limpy.

—MacGregor Jenkins in The Congregationalist.

PROGRESS.

The cavemen fought with their knotty fists,
And clubs that were tipped with stone;
With heads held high, and with fearless eye,
They guarded their rights alone.
They hacked at beasts that were huge and fierce,
That prowled where their stores were piled,
And they died at last, and their spirits passed,
While the War God looked—and smiled.

Long ages passed, and the archers came,
With arrows and pliant bows;
They crouched in lines 'neath the mountain pines,
And slew as the reaper mows.
And all the spears of the armored knights
Flashed bright as a shining sea;
And people died and their spirits cried,
While the War God laughed in glee.

They fight to-day, and the bullets new
Are shaped like a needle fine;
And cannons roar on the ocean shore,
While blood flows red like wine.
The air-ships flutter against the sun,
To shoot at the frightened earth,
And birdmen die in the heavy sky,
While the War God shouts in his mirth.

—Margaret E. Sangster, Jr., in The Christian Herald.

Clear, O Lord, our inner vision, that we may see through the false shows of life, and be kept calm and true by thy great realities. Waken us from the dreams of the earthly mind in its forgetfulness of thee. Reveal to the young what it is to live this great life of opportunity; and fill them with the pure and undefiled religion which will keep them unspotted from the world. In the hearts of elders let not the fires die nor their work linger, till they are overtaken by the lengthening shadows of their appointed time. Though we know nothing of the morrow, may we be faithful to-day; gladly accepting the humbleest task that waits for us by thy will and shines with the holy light of thine approval. Amen.

The great city was beleaguered, yet its foe was its own self, a heart within its heart!
The great city was delivered, yet its walls were taken down, it was made open to the world:
Nobody reigned, nobody was afraid, the fruit of the land tasted sweet!
Men suffered but were not unhappy; death came, but these men knew the secret of death:
The children lingered longer in the fields; they picked no flowers; others with equal title and love were to pass this way:
The farms were not fenced in; the doors were for the wind and rain, not for man.

—Horace Traubel.

The Scottish Rite Auditorium addresses on "Our Changed Conception of God," "The Changed View of the Bible," and "Christ from the Modern Point of View," have been printed in pamphlet form.

They may be had as follows: One copy, five cents; six for 25 cents; fifteen for 50 cents; thirty-five for $1.00.

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AN EXCEPTION.

It's a poor rule, they say, that won't work either way.
But there's one now and then that just can't, it is clear;
From Christmas to New Year is only
But from New Year to Christmas is nearly a year.

However, there is good precedent for the maxim that a nuisance can never be poperty.

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